

PART 1 Duìhuà
(Dialogue)



ZUÒ LIBÀI

Mǎ Xiānsheng zài shàoxiàn rènshile bushǎo rén. Yǒu yitiān tā gēn cóng xiāngxia lái de yiwèi Gāo Xuéwén Xiānsheng tánqǐ zuò lǐbài lai le.

Mǎ: Míngtiān shì Xīngqīrì, jiàotángli zuò lǐbài, nǐ yě qù kànkàn hǎo buhǎo?

Gāo: Zuò lǐbài shì zěnmé huí shì?

Mǎ: Zhèige hēn buróngyì jiǎng, yiliǎngjiù huà yě jiǎngbuqǐngchū. Nǐ míngtiān xiān qù kànkàn, kànwánle, wǒ zài gěi nǐ jiǎng ba.

(Xīngqítīān zǎoshang, jiàotángli sǎnle huì, Gāo Xuéwén cóng jiàotángli chūlai, jiù qù zhǎo Mǎ Xiānsheng.)

Mǎ: Zěnmé yàng? Nǐ kànjian zuò lǐbài le ba?

Gāo: Kànjianle. Wǒ jīnqù de shíhòu, qiántóu dōu zuòmǎnle, wǒ zài hòutóu zhǎole yige zuòr jiù zuòxiǎle. Yíhuǐr táishang chūlai yige rén nǎzhe yībēn shū, jiào dàjiā chānggē.

Mǎ: Nèige rén shì mùshī. Nǐmen chāngde shì zànměishī, shì zànměi Shàngdì de yīsi.

Gāo: Wǒmen gāng chángwán, tā jiù jiào wǒmen bǎ tóu dīxia. Tā zhānzai nàr hǎoxiàng bèishū shíde, shuōle hǎoxiē huà. Nà shì zuò shénme ne?

Mǎ: Tā nà shì qídǎo ne.

Gāo: Ò! Nà jiùshì qídǎo a! Wǒ cháng tīngshuō xīnjiào de rén tiāntiān qídǎo, kěshì wǒ méi kànjianguo... Hòulái nèige mùshǐ yòu dǎkāile yībēn shū, niànle bàntiān, niànwánle, yòu jiāngyǎn. Guòle yíhuǐr wǒ jiù shuǐzháo le. Dēng wǒ xīngle, jiù kànjian yǒu rén nǎzhe yíge pánzi chuánlai chuāngu. Wǒ kànjian biéren dōu juānqián, wǒ yě juānle yídiǎnr. Yǐhòu yòu chāngle yíge gēr jiù sǎnhuī le.

Mǎ: Nèiwei mùshǐ niàn de shì shèngjīng. Tā jiāng de shì yēsū jīdū de dàoli, nà jiào jiāngdào. Tā jiāng de nǐ tīngdǒng-le yídiǎnr méiyǒu?

Gāo: Méidǒng duōshǎo. Suǐrán wǒ butài dǒng, kěshì wǒ juéde jiàotáng lǐtōu hěn ānjīng. Rén yě dòu hěn héqí. Tāmen hái gēile wǒ yìzhāng huà, nín kànkàn.

Mǎ: Nǐ zhīdao zhèizhāng huà de yìsi ma? Zhèi shì yíge gùshi, shì yēsū shuō de yíge bīfang. Nǐ kàn zhèi wei lǎo xiānsheng hěn gāoxíng. Zhèi shì tāde dà érzi, zhèi shì tāde xiǎo érzi. Tāde dà érzi xiàng shì hěn shèngqí de yàngzi. Nǐ zhīdao tā wèi shénme shèngqí ma?

Gāo: Shì bushì tā buxíhuan tā dìdì?

Mǎ: Nǐ tīng wǒ shuō. Zhèiwei lǎo xiānsheng hěn yǒuqián. Yǒu yìtiān tā zhèige xiǎo érzi qīng tā fùqin bǎ qián fēngēi tā. Tā fùqin jiù bǎ qián fēngēi tā le. Tā nǎzhe qián jiù dào yíge hěn yuǎn de dìfang qù le. Zài nàr tā bǎ qián dōu yòngwánle, qióngde méi fàn chī, kūjī le.

Gāo: Tā zhēn buyīngdāng nàme suíbiàn huà qián.

Mǎ: Hòulái tā xiāngmíngbaile, juéde bùyingdāng líkai jiā, tā jiù huíqu le. Nǐ kàn zhèizhang huà, huà dei jiùshi tā jiànzhào tā fùqin de yàngzi. Tā shuō, "Fùqin, wǒ zhēn duìbuqǐ nín. Wǒ zhēn buyīnggāi líkai nín."

Gāo: Tā xiànzai cái zhīdao zuòcuòle, shízài tài wǎn le. Yàoshi wǒ shì tā fùqin, wǒ jiù buràng tā huílai.

Mǎ: Kěshi tā fùqin kànjian tā huílailè, xīnlǐ gāoxíngjǐ le. Gǎnjīn jiào yònggrén gěi tā huàn yīshang huàn xié, yòu jiào chúshǐ gěi tā zuò tèbié hǎo de cài.

Gāo: Zhèiwei lǎo xiānsheng duì tā xiǎo érzi kě tài hǎo le.

Mǎ: Suóyì tā dà érzi kànjianle jiù hěn shēngqì, gēn ta fùqin shuō, "Wǒ zài jiā gěi nín zuòshǐ, zuòle zhème duō nián, nín cónglái yě méigěiguò wǒ shénme tèbié hǎo de dōngxī chī, yě méigěiguò wǒ shénme tèbié hǎo de yīshang chuān. Wèi shénme dīdī bǎ tāde qián dōu yòngwánle cái huílai, nín dào zhème gāoxíng, hái gěi tā zhème duō hǎo dōngxī?"

Gāo: Wǒ juéde tāde dà érzi wèn de hěn duì.

Mā: Tā fùqin shuō, "Háizi a! Nǐ tiāntiān gēn wǒ zài yikuàir, wǒde yíqiè yíjīng dōu shì nǐde le. Kěshì nǐ dīdī hǎoxiàng shì diūle de, yòu zhǎohuīlai le; shì sīle de xiànzai yòu huó le. Suǒyǐ wǒmen yīngdāng tèbié gāoxīng.

Gāo: Tīng nín zhème yishuō, wǒ dào juéde zhèiqe gùshi hěn yǒu yìsi.

PART 2 Cíyǔ Yòngfǎ (Word Usage)



1. zuò lǐbài

VO: to attend a religious service, to go to church

Wǒ měilǐbài dōu dào nàige jiàotáng qù zuò lǐbài.

2. sàn

V: to disperse, to break up, to adjourn

sàn huì

VO: to adjourn a meeting

Zuótiān wǎnshàng de huì, shì shénme shíhòu sàn de?

3. zuòmǎnle

RV: all seats are taken

zhuāngmǎnle

RV: packed full

Wúizǐ zuòmǎnle rén.

4. mùshī

N: preacher, pastor, minister

5. zànměishī

N: hymnody, hymn

zànměi

V: to praise

shī

N: poem, poetry (M: -shǒu)

chàng zànměishī

VO: to sing a hymn

6. Shàngdī/Tiānzǔ

N: God (Tiānzǔ is generally used by Catholics; Shàngdī, by Protestants)

Tāmen chàng zànměishī, shì zànměi Shàngdī de yísi.

7. dītóu

VO: to bow the head, to lower the head

Zhèige mén tài xī, nǐ bùdītóu, guòbúqù.

8. bèishū

VO: to recite (a lesson)

Xué wàiguo huà, bèishū hěn yǒuyòng.

9. qídǎo

V: to pray

Qīng nǐ yòng Zhōngguó huà gěi wǒmen qídǎo.

10. xìn

V: to believe

xīnjiào

VO: to accept a religion, to
adhere to a religion

xìn Jīdūjiào

VO: to be a Christian

xìn Tiānzhǔjiào

VO: to be a Catholic

Tāde huà wǒ búxìn.

11. chuán

V: to pass, to spread

chuánjiào

VO: to propagate religion, to
preach the gospel

a. Qīng nǐ bǎ zhèi hér táng chuán yìchuán.

b. Tā zài Zhōngguó chuán jiào.

12. chuánlái chuánqù

V: to pass around

zǒulái zǒuqù

V: to walk back and forth

shuōlái shuōqù

V: to discuss back and forth

Zhèige jùzi wǒ kànlái kànqù zěnméi yě búduì.

13. juān

V: to give, to donate, to
contribute

juānqián

VO: to donate money, to raise
money by donation

juāngei

V: to donate to

gěi ... juān qián

V: to raise money for ...

gēn ... juān qián

V: to ask for contributions
from ..., to solicit funds
from ...

- a. Tāmen yào gīng tā juāngei xuéxiào yíqiān kuai qián,
bùzhīdao tā kěn juan bukěn.
- b. Wǒmen xiǎng gěi nàixie qióng rén juān yídiǎnr qián.
- c. Tā yǒudeshì qián, gēn tā juān yídiǎnr ba.

14. Shèngjīng

N: Holy Bible, the Scriptures,
the Bible

15. dào lǐ

N: teaching, doctrine

yǒudào lǐ

SV: be logical, be reasonable

jiǎng dào

VO: to preach

Tā shuō de huà hěn yǒudào lǐ.

16. ānjìng

SV: be quiet

Qǐng ānjìng diǎnr!

17. shēngqì

VO/SV: to get angry/be angry

18. fēn

V: to divide, to separate, to
share

fēn dōngxi

VO: to divide things

fēngei wǒ wǔ kuai qián

PH: to give me my \$5 share

fēnkai

RV: to separate

Wǒ bǎ nài kuai táng fēngei tā yíbiàn.

19. qióng

SV: be poor

qióng rén

N: poor people

qióng kǔ

SV: be poverty-stricken, be
impoverished

Tā qiánliǎngnián hěn qióng.

20. kǔ

SV: be bitter to the taste, be harsh, be difficult (of life)

chǐkǔ

VO: to endure hardships

tòngkǔ

N: pain, suffering

a. Dàgài měi rén xǐhuan chǐ kǔ dōngxi.

b. Nàige rén hěn néng chǐkǔ.

21. cóng ... (jiù)

CV: since

cónglái ... měi ...

PH: never before, never did

cónglái ... bù ...

PH: never before, never do

Wǒ cónglái méitīngjianguo tā chànggēr.

22. sǐ

RV: to death, extremely

dāsǐle

RV: killed (by beating or a bullet)

gāoxíngsǐle

IE: be extremely happy

bīngsǐle

RV: die of illness

a. Zuótiān nàige fēijī chūshì, sǐle èrshí jige rén.

b. Wǒmen kuài zhǎo yige dìfang chīfan qu ba. Wǒ jiǎnzhīde yào èsǐ le.

23. huó

SV: be alive, be living

huózhe

SV: be living

huóbuliǎo

RV: be unable to live

huóguolai

RV: come to

a. Tā huózhe de shíhou, zuì xǐhuan dào zhèr lái.

b. Zuótiān tāmen bǎ tā dāsǐ le, hòulai tā yòu huóguolai le.

PART 3 Jǔzì Gòuzào (Sentence Structure)



Comparing Descriptive Complements and Resultative Verbs

We are accustomed to thinking of pǎodekuài as a resultative verb, kuài serving as the result of pǎo and the whole combination referring to the capability of the actor to carry out the action. In this case, it is customary to write all of the syllables together, forming one resultative-verb expression.

Tā pǎodekuài.

He can run fast.

But kuài in this pattern may describe the manner or degree of the action pǎo rather than its result. Here, kuài is considered a descriptive complement of pǎo and is written separately.

Tā pǎode kuài.

He runs fast.

The following sentences illustrate the two functions of kuài: as a resultative-verb ending and as a descriptive complement.

Rén shuō tā tài pàng,
pǎobukuài.

People say he's too fat and
can't run fast.

Nǐ kàn, tā pǎode hěn kuài.

Look, he runs very fast.

The two functions of kuài can be seen more clearly in a negative statement. In a negative potential resultative verb with kuài as the resultative-verb ending, the form is the familiar pǎobukuài. But when kuài serves as a descriptive complement, de must be added after the verb, e.g., pǎode búkuài.

Resultative verb:

Tā pǎobukuài.

He cannot run fast.

Descriptive complement:

Tā pǎode búkuài.

He doesn't run fast.

Now, review the pattern of describing the manner of an action, introduced earlier, which is the same as calling what comes after the verb a descriptive complement.

Tā xué Zhōngguó huà, xuéde
hěn kuài.

He is learning Chinese very
fast.

Tāde Zhōngguó huà, xuéde
hěn kuài.

Zhèige shìqing, nǐ zuòde
bucuo.

You have handled this matter
well.

Lǎotàitai zǒulǚ, zǒude
hěn màn.

Old ladies walk very slowly.

Structure of the Descriptive Complement

The descriptive complement describes the manner or extent of the main action of the verb or the state of the stative verb preceding it.

Chīde wǒ zhànbugilái le.

I ate so much that I could not
stand up.

Gāoxíngde tā yíyè méi-
shuǐjiào.

He was so excited that he didn't
sleep the whole night long.

The descriptive complement may be a stative verb or a clause:

SV: Tā pǎode hěn kuài.

S-SV: Tā shuode wǒmen lèijí le.

S-RV: Lèide wǒ zhànbugilái le.

S-V-O: Qīde wǒ méichí wǎnfàn.

The important element in all of these structures is the stative verb, the verb, or the resultative verb. The subject or object, or both, may be dropped when the meaning is clear without them.

Exercise. Translate the following sentences into Chinese.

1. This tree cannot grow any taller.
2. He can write very well, but he doesn't want to.
3. These clothes are too small and can't be altered satisfactorily.
4. I don't think he can explain it clearly.
5. I think he explained it very clearly.
6. He sings beautifully.

7. Can we finish this book within a month? I think you can, but he can't.
8. This table is sturdily made.
9. If you drive too slowly, it is just as bad as driving too fast.
10. I won't accept his invitation for supper because I cannot get enough to eat at his house.

Use of Chūle

Chūle or chūle ... yīwài means "except" and "all but." In conjunction with the chūle, an inclusive adverb, like dōu, quán, lǎo, or zǒng, is generally used after an item has been singled out by chūle.

Chūle nàige (yīwài), wǒ
dōu xǐhuan.

I like all but that one.

From the above illustration, we can see that dōu is equivalent to "all" in the English translation, indicating the inclusiveness and chūle is equivalent to "but," singling out nàige, "that one."

Chūle in the double clause chūle ... (yīwài), língwài ... means "besides" and "in addition to." The adverb hái is generally used in this structure to stress the ideas of "still" or "further" besides the item referred to by chūle.

Chūle zhèige biǎo (yīwài),
wǒ língwài hái yǒu yíge.

Besides this watch, I still
have another one.

Exercise. Translate the following sentences into Chinese.

1. Besides the silver watch I bought for her, she still wants a gold one.
2. I like all of my courses except history.
3. In addition to this \$500, he still wants to borrow \$500 more.
4. Nobody knows how to do it except him.
5. In addition to these three Protestant churches, we have two Catholic churches.